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RELIGIOUS LIBERTY—ITS VALUE AND PROGRESS—ITS RELATION TO REVIVALS OF RELIGION.

RELIGIOUS liberty is one of the richest blessings that falls to the lot of man. Enjoying, in this favored land, this precious privilege as freely as the light of day and the air of heaven, we do not fully appreciate its high value. Born into this glorious freedom, and familiar with it from our earliest recollections, we do not set so high an estimate on it as do those, who, in less favored lands, are striving to gain this blessed boon; and it is to be feared that we do not faithfully improve the great advantages and opportunities it affords us of securing for ourselves and extending to others the blessings of Christ's kingdom. The small amount of freedom of conscience and of worship, which the world now enjoys has been obtained at a great price. It has been gained by the severest conflicts and the most costly sacrifices. It is the fruit of centuries of struggle, and has cost many bloody wars and revolutions, and the sufferings and blood of multitudes of martyrs. This great blessing has indeed "come out of great tribulation." It has been wrought out amid the fires of ruthless persecution, and has forced and fought its way through the tortures

and dungeons of the Inquisition, through labyrinths of diplomacy, and against the leagued legions of hostile powers.

The old Pagan nations knew nothing of religious tolerance. The worship of the divinities of Egypt, Babylon, Greece and Rome, and of the other nations of antiquity, was sacredly guarded, and maintained in these several countries to the exclusion of all other gods. They allowed no setting up of strange and foreign deities. Now and then, for reasons of state, as in the case of the Israelites in Egypt, the exclusive laws were temporarily relaxed. But the general law of Paganism was exclusion and intolerance. Christianity introduced into the world a new idea and a new element of individual and social life. It taught man his duties and his rights. It inculcated the great and fundamental doctrine of religious liberty, and laid down the principle that God alone is Lord of the conscience. The Roman Empire resisted this new doctrine, and sought to quench this new light in blood; and after it had become nominally Christian, and the Church was united with the State, the old Pagan prin-

ciple of intolerance was revived and maintained ; and this relic of ancient barbarism and of heathen superstition has been perpetuated in and by the Papacy, and has been incorporated by the nations under its rule as an essential principle of government.

The nations of Europe, even those which are called Protestant, have hardly yet shaken off this yoke of bondage. The Reformers did not fully understand and practically recognize the rights of conscience. Though the purest portions of Christendom—the Waldenses and other poor and afflicted remnants of Israel—had set a noble example and had suffered all manner of evils and trials for the maintenance of this inherent and God-given right. The churches of the Reformation, while they defended in theory, did not adopt and vindicate in practice the great principle of religious liberty. In their institutions, they retained much of the old leaven of Pagan and papal intolerance. The first settlers in this country brought with them, with a few exceptions, the intolerant principles which prevailed on the other side of the Atlantic. Even the noble-minded Puritans

“Thought toleration due to saints alone,
And rights of conscience only meant *their*
own.”

In view of this state of things, the adoption of the Constitution of the United States granting and guaranteeing full liberty of conscience, and unlimited freedom in things pertaining to religion and worship, was a signal triumph over the prejudices of preceding ages, and a wonderful advance in the cause of religious liberty. This was a glorious achievement. It secured for this nation

privileges, such as no other on the face of the earth enjoyed—which have placed us on a high vantage ground, and have devolved on us, as a people, a most fearful and solemn responsibility. We owe much to Roger Williams, and much also to the eloquent appeals of Patrick Henry, who, in his defence of the Baptist ministers, who were indicted in Virginia in 1775 for preaching, says: “In a day like this, when truth is about to burst her fetters—when mankind are about to be raised to claim their natural and inalienable rights—when the yoke of oppression, which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered—at such a period when liberty—liberty of conscience is about to awake from her slumberings, and inquire into the reasons of such charges as I find exhibited here to-day in this indictment—if I am not deceived, these men are accused of preaching the Gospel of the Son of God!” He closes this eloquent outburst of indignation in these words: “May it please your worship, permit me to inquire once more for what are these men about to be tried? This paper says: ‘*for preaching the Gospel of the Son of God!*’ Great God! for preaching the Saviour to Adam’s fallen race! What law have they violated?” It is no wonder that the judge commanded the sheriff to discharge the prisoners; and it should be a matter of profound thanksgiving that such sentiments as Patrick Henry expressed on this trial spread throughout the land, were incorporated in the Constitution of our country, and inaugurated a new epoch in the history of religious freedom.

While we, as a people, are thus secure in the possession of this "pearl of great price," this inestimable birth-right of religious liberty, let us consider the case of those who are deprived of it, and rejoice in the progress which this sacred cause is making in the world. It should awaken our gratitude that God is now raising up on the continent of Europe—in Sweden, Hungary, France and Italy, and elsewhere, men who are claiming for their countrymen religious freedom with the same fervor, that Patrick Henry exhibited in its defence a century ago in this land.* The conflict is now going on with intense and growing interest. The great question which now agitates Europe from center to circumference is *religious liberty*; and when we see how God Himself is interposing in behalf of these oppressed and struggling nations, we believe that the day is not far distant when Europe, emancipated and disenthralled, will share and rejoice with us in the enjoyment of this sacred and precious freedom.

It is worthy of special notice that *revivals of religion have followed in the wake of religious liberty*. This has been true in Belgium since 1830; and in Sweden since the recent relaxation of intolerant laws; and especially in Italy since 1848, and this great fact is receiving new illustrations every day in the Italian peninsula. *Where the Word of God has free course, there it is glorified*. Though the truth has been blessed and revived in times of oppression and persecution, yet the purest and most powerful revivals of religion

have occurred when and where there were the greatest amount of liberty of conscience, and the highest appreciation of its value. The great statesman of Italy, Count Cavour, declared this truth in the Sardinian Chamber of Deputies, when he said: "I think the solution of the Roman question must arise from the conviction, which will daily gain ground in modern society, even in the great Catholic society, that freedom is highly favorable to the spread of true religious feeling. This truth I feel confident will soon triumph. We have seen it acknowledged by the most impassioned upholders of Catholic ideas, we have seen an illustrious writer, in a lucid interval, show Europe in a book, which has made a great noise, that freedom had been highly conducive to the revival of religious spirit. Nor need we, for the conformation of this truth, go far abroad for arguments. We need only look at home. I do not hesitate to affirm, that the free government established in these sub-Alpine countries for the last twelve years, is greatly favorable to the development of religious feeling; I think I have the right to declare that there is at the present day a more lively and sincere religion in Piedmont than there was twelve years ago."

Such has been the effect of religious liberty in Sardinia. The Waldensian Church and the Italian Christians are toiling with all their strength to give the Gospel to the eleven millions of Northern and Central Italy, who have lately been made partakers of this blessed freedom; and now that this great boon is about to be conferred on another eleven millions of Southern Italy, we are overwhelmed with astonishment and

* We refer our readers to the concluding article of this number, in which the present condition of different nations of the world, in the matter of religious liberty, is exhibited.

gratitude. Verily, God hath done great things for Italy, whereof we are glad. That the people of Naples and Sicily will vote for annexation with Sardinia, we have no doubt; and then will devolve on us the great duty and the high privilege of giving, as far as we can, the true Gospel to these liberated millions. That God who has opened the way, will bless the work we have no doubt. There will be brought to bear on the Pa-

pacy a moral force, that will tend to consume the Man of Sin. *Will not the friends of Christ in this favored land, as a thanks offering to God for their own religious privileges, and as a grateful memorial of his mercy to long-enslaved Italy, pour into our treasury their gifts and contributions for the carrying on of this great work, on a scale of liberality in some measure proportioned to its magnitude, and to the importance and demands of this crisis?*

ITALY AWAKENING UNDER THE BIBLE.

THIS article is from the pen of the Rev. J. R. McDougal, of Florence, pastor of the Free Scotch Church in that city. His perfect familiarity with the state of feeling and of facts in Italy, and the deep interest he takes in the efforts made to further the cause of truth in that land, make his remarks worthy of a careful and prayerful consideration.

"Italy just now is the engrossing theme. On her future hangs the destinies of the continent of Europe. Every lover of liberty is following Garibaldi with his hearty sympathy. May God preserve the life of this disinterested patriot. He is the Wallace of Italy. As Scotchmen, we have no more veneration for the memory of William Wallace than the Italians of the present hour entertain for the name and character of Joseph Garibaldi. Disunion has ever been the curse of Italy. Our great hope as to the issue of the present thickening strife lies in the fact that all her sons, of every class and political sentiment, are one in aspiration. The sword of Garibaldi, the sceptre of Victor Emmanuel, and the guiding statesmanship of Cavour are the three points of her charter. What a mighty advance has been made, when from the Alps to the Straits of Messina this is felt to be the only security for a free and united Italy.

But it is not so well known that civil and religious liberty are going hand in hand in the present struggle. Who can wonder that the anti-papal feeling, which has characterized the land of the Popes from the times of Arnaldo da Brescia and Savonarola to the present time, and been of late so eloquently expressed in our own land by Gavazzi, should have reached at this hour the acme of intensity? What other effect could be produced by the infatuated conduct of the Roman Pontiff and his hireling bishops and priests throughout Central Italy in this crisis? Wisely was the recent excommunication thundered in the air instead of being directed against the King of Sardinia, who assuredly would have been forced to protest, and probably to break with Rome as the seat of spiritual authority. How seasonable the opportunity for circulating the Bible, along with those evangelical treatises which, with the blessing of God, will open the eyes of a superstitious people to see the unscriptural tenets of the Papacy. *To stay our hand from sowing beside all waters at such a moment as this were criminal.*

"But there is a higher motive to Christian exertion. Of late God has been pouring out his Spirit from the hills of the Waldenses to the valleys of Tuscany. Another day of grace has dawned on that land which refused the Gospel at the hands of Paul, and has been the prey of

every powerful invader ever since. M'Crie narrates, with thrilling interest, the promising evangelical movement in Italy three hundred years ago, when the fires of the Inquisition were permitted to root out a flourishing work of God, which was principally confined, however, to the upper and educated classes. The present revival is going on among the working-classes of Tuscany, and judging from all history and reasoning from all experience, there is more likelihood that it will widen and deepen till it leaven the higher ranks of society than that any movement beginning among the higher circles should penetrate the masses of the community. Persecution and exile have not prevented the gracious work from advancing, though they have enforced silence hitherto on the tongues and pens of its friends. For ten years past the Bible, though a prohibited book, has been brought into Italy for the converts by those who judged the laws of King Jesus of higher authority than those of grand duke, or king, or Vatican prince. For ten years the native church, like another church of the Catacombs, has convened in silence, in faith, in tears. The brethren met in small numbers and in quiet corners, with no church bell to announce that the gates of the house of God were thrown open, with no hymn of praise to express their lively gratitude to God, but in greatest secrecy and in continual fear of the police. No minister broke the bread of life among them. One and another Waldensian brother has been turned out of the country, loaded with indignity. Even the Waldensian students, who, winter after winter, and always in anticipation of this open door, when they might as of old go forth to their countrymen preaching the truth as it is in Jesus, have repaired to Florence, the Edinburgh of Italy, to perfect themselves in Italian, have been unable to meet with the converts, either in their own houses or in the assemblies of the saints. The Tuscan Christians, therefore, edified one another as God had given them gifts and graces, and they celebrated the holy Sacrament at

each assembling of themselves together. One brother prayed and another expounded; one gave the bread, another handed the wine, and that bread was a common loaf upon a kitchen plate, and that wine was in a common tumbler, and both on a common kitchen table. Had any of my readers been permitted to be present he would have been carried back through all the intervening ages to that upper chamber in Jerusalem, where the early Christian Church assembled.

“So severe was the late *régime* that although eighteen months ago there were well known to be about 10,000 Bible-readers and 300 church-members in and around Florence—the focus of this evangelical movement—*there were men in prison at that very time for having in their possession a copy of the Word of God.* Doubtless some of the imprisoned brethren had held small meetings in their kitchens or workshops, and thereby had laid themselves open to the charge and crime, if crime it is, of propagandism, as who does not who has received into his own soul the living and life-giving truth of God? *What law under heaven, whether it emanate from Rome, or Naples, or Florence, can tie the tongue and seal the heart of a man who has found for himself the preciousness of Jesus and desires that others may know the joyful tidings too?* Is not Christianity, as Dr. Chalmers delighted to expound, the most aggressive power in the universe?

“Still the fact remains that men who had had no intercourse with fellow-Christians, who were unaware of the existence of Protestant Churches in England or Italy, but who, in God's providence, had got a copy of that book which makes wise unto salvation, and were studying its sacred page with pleasure and profit, when come upon by their parish priest or informed against by their neighbors, were sent to prison for three or six months of durance vile.

“In contrast to all this, observe what are the circumstances of Central Italy now with its 12,000,000 of inhabitants. *Why, it is wholly open to the influences of the*

Gospel. The priest, who acted as censor at the Tuscan Custom-House, and prevented the entrance, not only of the smallest package of Bibles, but also of many other books which we don't reckon very evangelical, but which were far too enlightening for the subjects of despotic rule, has been removed. The Word of God is no longer a contraband article. Boxes of Bibles and evangelical books cross the frontier at every entrance. The Grand Duke and his persecuting rule have gone, never, we trust, to return again. Should any mishap occur, it is resolved that as many "seeds," as Bibles were called in the days of persecution and letter-opening at the post-office, shall be scattered over the virgin soil as possible, which God may bless at some future time.

"These books are being vended from café to café, and house to house in Florence, Bologna, Leghorn, and all the other towns of the new constitutional kingdom, as well as from hamlet to hamlet in the smiling valleys and outlying agricultural districts of Tuscany and the Romagna. Some of these colporteurs, perigrinating from the Mediterranean to the Adriatic, and from the Alps to the confines of the States of the Church, are fortified, under a Sardinian law passed in the year 1853, with a permission as venders of religious books, while others have but a simple passport from the prefect of their native town.

"It is a very encouraging circumstance that not one of these men, during the last year—and there have been between twenty and thirty at work—have been maltreated by the common people, who receive the Word gladly. The priests have managed, at times, to prevent a sale in certain villages; while in others, acting through the authorities, they have had a colporteur's stock arrested. Petty annoyances of this kind were to be expected. But the men themselves have carried on their operations as scatheless as if they had been laboring in our homelands. Two large dépôts, as rallying centers for the colporteurs, have been set

up in Florence. They are advertised in the daily papers, and meet with no hindrance on the part of the Government. One is for Bibles, under the auspices and at the expense of the London Bible Society. As that noble Society—for a reason which we all respect—circulates the Bible and the Bible only, and as there are many other useful works, another dépôt was established in the leading thoroughfare of Florence, and contains all the evangelical treatises of Ryle and Malan, M'Crie, D'Aubigné, Monod, etc., which have been translated into Italian, together with native evangelical works by Paleareo and others. They form a large collection of some two hundred treatises in all, and being printed at London, New-York, Genoa, Turin, Naples, Malta, Trieste, and a multitude of other places, show how many friends poor Italy has had, and how many praying hearts and working hands have been laboring to bring about, with God's blessing, the opening for usefulness which we now rejoice in.

"You will doubtless desire to know some facts connected with the circulation of the Scriptures. This work has been so extensive and irregular, every willing hand having been pressed into the service in town and country, among domestics and peasants, that statistics could with difficulty be compiled. Here, however, are two facts.

"The Bible dépôt, in January and February last, sent forth some 1500 Bibles from its stores. The four colporteurs supported by the Edinburgh Bible Society sold, during the first six months of this year, 1277 copies. Those were not given away, but sold and accounted for. The plan pursued in connection with many Indian Missions, of giving away Bibles and tracts for nothing, is not adopted in Italy. There is no society at home wealthy enough or willing enough to cover the expense of indiscriminate distribution; and though there were, the principle would not be carried out, for it affords no test whatever of the desire on the part of the peoples of Central Italy

to possess the Scriptures. No doubt a strong political feeling prevails among many purchasers. They desire the Bible because they know it gives no countenance to the precepts or the practices of Papal Rome. They know, too, that it has made Great Britain and America famous among the nations. No doubt it has been put upon the table of many a literary man from mere curiosity, that he may compare the lofty strains of Isaiah with the poetry of Dante and Boccaccio. But there are many besides these, whose longings are met, whose desires are satisfied in the simple perusal of the story of Calvary. Travelers ranging over the coun-

try have come upon humble workmen late in the evening, neither in bed nor at the café, but occupied with the Bible. Others have found readers of the Scriptures, earnestly intent on its study, lying on the banks of the Arno and the other classic streams of Italy. God grant that, in the dearth of spiritual laborers for this great harvest, the Holy Spirit may be given to those who have no human teacher to guide their feet into the paths of peace. May He, who teacheth savingly and to profit, open up the Scriptures to them, and lead them from the error of their ways to the service of the living God."

TUSCANY—SICILY.—THE GOSPEL AND THE GARIBALDIANS.

WE translate the following communication from the last number of the *Archives du Christianisme*. The latest advices from Europe reveal to us the bitter wrath of the Pope, and the fierce rage of his priests and bishops, goaded by the horns of France and Piedmont, and bewildered by the light of the Bible and freedom, which is breaking in upon their darkness, and breaking up their strongholds of despotism. The Paris correspondent of the London *Times* says: "Seldom has the spirit of hostility been so general in the Church of France, and never has it been more boldly displayed. Pastorals, circulars, allocutions and sermons denounce and all but implore divine vengeance on the invaders of the Papal States, and by implication, on the Emperor. *The whole prelacy is aroused, from one end of the country to another.*"

We have a specimen of this blind rage in the extract from a Tuscan paper, which will be found below. The hungering of the poor Italians for the Bread of Life, and their perishing need of some one to break unto

them this bread of Heaven, is enough to move the pity of all Christian people, and *should lead to some more liberal and effective measures to give the Gospel to the millions, who have just come to the enjoyment of freedom and to a consciousness of their spiritual wants.*

"Colporteurs are still traversing the fields of Tuscany with indefatigable zeal and perseverance, and the books which they are scattering there produce abundant fruits of sanctification. The evangelical Christians of Fetto di Cecini are in correspondence with those of Calci, and these latter travel every Sunday seven miles to Pisa to hear the Gospel read. The chapel opened in this city has become too small to hold all the new converts who come thither in crowds.

"The gratifying progress of evangelization in Italy is moreover manifest from the ultramontane papers. The following exordium, taken from *La Stella d'Etruria*, can give some idea of their fears and their rage: 'In the presence of an infernal propaganda of Protestants, who publicly preach among us falsehood and error, and strive by every kind of artifice and deceit to tear away the simple and the ignorant from the bosom of the Catholic Church; in the presence of a sacri-

legions and shameless licentiousness, which turns into execrable caricatures the most venerable dogmas of our holy religion, and its august Visible Chief, the Vicar of Jesus Christ, the Roman Pontiff; in the presence of the infamous blasphemies which we hear with horror, and which even little children publicly belch forth against the supreme head of the Catholic hierarchy, etc., etc.'

"It is only requisite to look over the journals of the same stamp, that are published in France, to be convinced that the struggle has begun in good earnest, and that the probabilities this time are not in favor of the clergy. It is an important fact that the Bible has penetrated into Sicily, and has made proselytes among the followers of Garibaldi. We extract the following items from the last number of the *Buona Novella*:

"Garibaldi has a son pursuing his studies in a Protestant college near Liverpool, under the direction of Dr. Poggi, an ex-Dominican of Florence, who is a truly evangelical man. When taking leave of his son in 1856, Garibaldi said to him: '*The Bible is the canon which will liberate Italy.*' The liberator of Italy has a great veneration for the Word of God. In a letter to a countryman, written after the events of 1848, he says: '*I recommend all Italians to read the Bible, for it is the Book that will make Italy free.*'

"The independence which we conquer by the arms of our brave soldiers is not the true liberty, which will secure the prosperity of the Italian nation; but only

a preliminary step towards that true independence, which does not depend on the arms of men, but on the sword of the Spirit,—on a knowledge of the Holy Scriptures.'

"An officer of Garibaldi's army expresses to us the same sentiments in a letter written from Sicily. *The victories of the Dictator have cleared the soil of Italy; and it is now our great business to sow there the good seed.*

"Our correspondent, a brave soldier and an humble disciple of Christ, justly complains of the absolute want of pastors, to visit the military hospitals, and to carry thither the consolations, of which the wounded, in view of death and in the midst of the most severe sufferings, are in great need. *As to the Catholic priests, no one is willing to listen to them any longer.* Priests and monks understand that there is nothing more for them to do in our hospitals. At Messina, there are more than six hundred sick or wounded. When I visit them, they are unwilling to let me go, so desirous are they to hear the word of Christ. Some of them leave their beds to hear me and to beg me to lend them books. The Bible is now read by a large number of officers and soldiers.

"When we read the earnest appeal, which comes to us from the army of Garibaldi, what true Christian is not moved and ready to unite his voice with that of the wounded and the dying, and pray the Lord of the Harvest that He would send forth laborers into his harvest.

"GUSTAVE CHATENET."

FOREIGN FIELD.

CHILI.

WHILE the door for the entrance of the Gospel into portions of Europe, from which it has been shut out for centuries, is now thrown wide open, the field in South America is to some extent hedged up, and the work of evangelization there is impeded by

the bigotry and intolerance of the Romish priesthood and their supporters. Notwithstanding all the hindrances put in his way, Mr. Trumbull is pursuing his labors with great perseverance and with many tokens of encouragement. He was originally sent out under a joint commis-

sion from this and the Seaman's Friend's Society, and though he has now a self-sustaining church, he takes a constant interest in the welfare of the seamen frequenting the port of Valparaiso. Some time since he wrote :

"We have now ten applications for admission to our church—five by letter, and five by profession. One of these is a naval officer, a surgeon. Last week we had an English lieutenant at our prayer-meetings, a pious young man yearning for sympathy. He belonged to the frigate *CLIO*. At the same time a Swede, a ship-master, once a church-member in New-York, told me that he 'wished to recover the pearl of hope he had lost.' He subsequently states that 'ten or twelve of the crew of the *Pelican* became deeply anxious. Three or four of them found peace. The rest were seeking when the ship sailed. The captain seemed to be striving against sin. There is a good measure of interest in our Sabbath-schools. Several are asking the way to be Christians, and one or two lads tremblingly hope they have become such.'

The following letter will make our readers acquainted with the state of this important mission at the time of its date.

"VALPARAISO, Sept. 17, 1860.

"REV. DR. CAMPBELL, DEAR BROTHER :
* * * * *

"I have not published much since I wrote in July. My funds were out. This was the chief reason. An article lies by me at this moment, which I have written to show the origin of the name *Protestant*. The only thing printed since is a little scrap about the circulation of the Bible in France. But one can hardly know the amount of prejudice existing among the people. The power of names is tremendous. My Bible distributor has not succeeded so well of late. He has disposed of more than one hundred Bibles and half

as many Testaments; and has given away five or eight hundred of my tracts; but now he finds it harder to make sales. There are peculiar obstacles at this moment, it is true, but there is less demand. The priests have vituperated the books already in the churches—as bad, heretical, protestant, corrupted, etc., etc. This for the time has made its impression, and that an unfavorable one.

"My distributor, though blind, sometimes goes out himself; at other times his wife goes with the books. Recently a woman tried to draw her off from the work—telling her it was destroying souls—that it was fatal for the country. She naively asked her if she had read the books she was decrying, the Scriptures; she answered that she had not, but the priest had said they were bad, and that was proof enough.

"On another occasion, she was standing at the landing pier, where the boatmen gather and many are coming and going. It is the tide waiter's office. She had been there before. An officer came and asked to see the tracts. She gave him some, when he began to tear them up. Helping himself then from the bag she had, he tore up all of them—bade her go away, and said if she did not, he would send her to jail; and if she came again he would serve her books the same as the tracts—and away the poor body went frightened out of all composure. When it was reported to me, I immediately wrote to a friend in the capital, an influential man, who has never failed to be a friend to me yet, and asked advice. He answered that the conduct was shameful—that probably the officer did not know or comprehend what he had been doing—and urged me to call on the Governor of the province. I did so and told him all. He said: 'Have you any of the tracts?' 'Yes,' I said, 'here are several, brought on purpose.' I had them in my pocket. He read their titles, and I left them with him. He said he would inquire into it. A few days later the distributor went himself to the same spot on the pier, and began to give away. An officer came

up and blustered. 'He would tear them up,' he said. 'Well, do so if you choose, sir, but please let me know your name.' This checked him. Another came and treated him in the same way. A third said he would show them to the authorities. 'Do it, here they are,' was the reply. And then they let him alone! But the bystanders then did not care to take them, fearing to stand ill with the officers.

"Three days ago, a priest went to his house and scolded him fearfully—called him an agent of Protestants—did not think a Chilian would engage in such a dangerous work. He threatened violently to seize the books and tracts. However he did not fulfill his threats. The man feared that the authorities would aid the priest; but I told him I thought they would not, and reassured him. I have not seen him since; probably he will come to-morrow.

"He proposes to go to one of the Northern provinces and try the distribution there. I shall aim to send him shortly with a supply of the Scriptures.

"I think a young lad who has an English father and a native mother has become a true converted disciple. Three of the boys of the school, his companions, every day went alone to pray. He derided and tried to interrupt them. They prayed for him. In a day or two he asked leave to join them, and has stuck by them ever since. He comes to see me every week, and asks many questions about spiritual religion and about the differences between Protestantism and Romanism. I hope God is raising up a worker in him. He tells me of a tailor who bought a bible of another man who was going to give it up to the priest. He reads it every day in spite of all objections, and reads it to his family. This is a small affair, but it is an encouragement.

"However, there is a world of work to be done here before ground will be gained. Obloquy must be endured, and men and means employed; [and much prayer offered to God for the increase.

"Yours, etc., D. TRUMBULL.

PERU—MISSION TO CALLAO.

THE Rev. Mr. Gilbert and wife sailed from this port on Monday, Nov. 12, as missionaries to Callao. He goes out under a joint commission from our Society and the American Seamen's Friend Society. His original destination was Valparaíso, Chili, but owing to the present state of things in Callao, it was deemed best for him to go there for the present.

In 1858, our Board deemed the post so important that they appointed the Rev. Mr. Bourne as a missionary for that field, but owing to providential circumstances, he was prevented from going. In 1859, the Seamen's Friend Society sent out a chaplain there, the Rev. Mr. Swaney. He has been laboring there the past year with great success. But as his principal work was among seamen, the Chincha Islands were deemed more important as a field of labor. At Callao, there is quite a number of English speaking population—Scotch, English, and Americans permanently residing there. The post was deemed too important to be relinquished. A few extracts from the reports of Mr. Swaney, addressed to the Seamen's Friend Society, will give our readers the facts of the case.

"On Monday last, a German well known in Calloa, and a man of sterling worth, applied to me for baptism. He made a satisfactory profession of faith in Christ, and of a change of heart. He was a Jew by birth, but his mother was a Christian. He seemed much affected—said his mind had been stirred of late. On Sunday night last Mr. Petrie assured me that he would move at once for a subscription towards building a church in Callao. If Mr. P. undertakes it, it will be done. I was in-

terested to see it come up so soon after the subscription at the Chincha Islands, and was delighted beyond measure.

"The loud call for a chaplain at the Chincha Islands has affected my mind not a little. I can not bear to hear such a cry for the Word of Life so near me, without bestirring myself in behalf of the perishing. This has somewhat increased my cares of late. The work in Callao has two distinct divisions, and the Islands add a third.

"We *ought* to have a chaplain at the Chinchas, and one here—but one here more for the shore than for ship. Now, if you should order me to move to the Chinchas, without supplying Callao, I shall feel sorry to leave it under the circumstances which begin to develop themselves. Can you supply both places? If you send me there, can you send a good young man here? If I am kept here (as I suppose I shall be) can you send some one to the Chinchas? May the Lord hasten a man out to labor for seamen at that wonderful field."

Again, under date July 28th, he says :

"Mr Wheelwright has engaged to send us the frame of a church from New-York at his own cost provided we can get a site for a church so as to give him the plan of the building.

"Mr. Wheelwright and Mr. P. are contemplating a church which will hold five hundred people, partitioned off meantime so that there can be a school-room, and yet in such a way that it can all be thrown into one if the congregation should so increase as to demand it."

Again, under date August 1st, he says :

"To-day I shall begin to give you an account of such things in Callao as will keep you informed of our exact circumstances.

"On last Sunday I saw Mr. Wheelwright at Mr. Petrie's, and had the pleasure to find that he was anxious to send out the frame of a church wholly at his own cost,

allowing us to choose the size. Mr. P. had requested me to look out a site, and I had spared no pains. None offered that could at all be accepted, but one. This is a large lot—house on it—good wall—can be got for \$1,200. It is near the beach—flag could be seen from the harbor. Not a long walk for any, but walk not good at present—but Mr. D'C— offers \$100 towards making a pavement, and his influence also with Municipality. He is a Roman Catholic, but has shown me and mine as much friendship as most of the Protestants.

"Dr. Trevitt, our present U. S. Consul, takes an interest in our church, and attends service regularly with his family. Mr. Clay has manifested a praiseworthy interest in our Bethel. Mr. Wheelwright, besides contributing \$100 to the Bethel, donates the whole frame for a church, which certainly indicates great liberality towards the cause in this country."

AMERICAN CHAPEL AT PARIS.

THE latest accounts of our Chapel at Paris were highly favorable. Since the beginning of October a large number of Americans have returned to that city, and the blessed influence which the American Church there is adapted to exert is beginning to appear. We hope that the time is not far distant when the work of God will be powerfully revived among those who meet there for worship. It is gratifying to know that many of our leading religious journals appreciate the importance of this enterprise in the great center of European power and civilization, and give their testimony to its usefulness.

"A correspondent of the *Presbyterian*, writing from Paris under date of October 3d, thus speaks of the present condition and prospects of the American Chapel :

"With the advent of October our countrymen are flocking back to Paris, having finished up Switzerland, the Rhine, the

Badens, etc. Some of them are refreshing themselves in Paris before launching on the great deep to return to republican America; others are lying on their oars, not knowing what to do with themselves Messrs. Garibaldi, Victor Emmanuel & Co. rendering it rather difficult for them to carry out their plan for visiting Rome just now. As to the English in Paris just now, they could hardly be counted. They have not waited for Louis Napoleon to make a descent on their island; they are ahead of him, having invaded France, and marched, men, women, and children, right into his capital. The congregation of the American Chapel, I am glad to say, has increased with the return of our fellow-countrymen, the attendance being more numerous than I have at any time seen it. Dr. McClintock, the present chaplain, has gone to work in earnest, and, I think, will do much good. He is not a finished essay preacher, but he gives an abundance of good thought, and in a forcible and eloquent way. His assistant, Mr. Longacre, is very well adapted to this post. Sabbath before last, the daughter of the Hon. Mr. Preston, our ambassador to Spain, made a public profession of religion, and was baptized in the Chapel at the morning service. It was interesting to see this young lady, just intering into society—in a position, too, to afford her unusual facilities for enjoying the world—coming out and naming the name of Jesus. The fact, too, that this profession is made in the gay city of Paris, and that, too, after having lived for years in Spain, renders her case the more remarkable, and shows how wonderful are the ways of God in grace as well as in providence. Her father and mother, though not themselves professors of religion, stood up with the daughter, when, in the presence of the congregation, she confessed Jesus as her Saviour.

“James McDowell, Jr., of St. Louis, Missouri, late Consul at Constantinople, and his family, who have been here for some time, leave this week for England and homewards. They have been regular attendants of the Chapel, and their de-

parture will be a loss to American christian society in Paris.

IRELAND—SUCCESS OF MISSIONS AMONG IRISH ROMANISTS.

THE number of individuals in our own land is by no means small, who think that the Irish Romanists can not be reached by the colporteur or the Christian missionary, and consequently feel little or no interest in efforts for their spiritual welfare. But to all such we put the question; “*Can we not in this land reach them much more easily than our brethren in Ireland?*” Are not our means of access to them much greater? And is not the power of the priesthood much less here than there? Now look at what has been done in Ireland; and let it stimulate us to renewed efforts in their behalf. Take the following facts, extracted from the *British Standard*, in regard to the temporal condition of Ireland, and then, in the next place, what has been done by the Presbyterian Church, one single branch of the family of Christ, bearing in mind, also, that other branches of the Evangelical Church are working in this important field with equal zeal and with like success.

IRELAND AS IT WAS.

Ireland contains 32,500 square miles, or twenty millions and a quarter square acres. In 1811 it had nearly six millions of people, in 1841 above eight millions; but in 1851 only six and a-half,—300,000 fewer than thirty years before. In 1846 almost all its potato crop was destroyed,—food worth sixteen millions sterling perished like the gourd of Jonah. From 1851 to 1857, 911,000 bade farewell for ever to their native land.

Of eight millions in 1841, three millions seven hundred thousand, above five years old, could neither read nor write. Three-fourths of the houses were of mud, one-

half with only one room. Two-thirds of the people were day laborers, fed on potatoes; one-third out of work, in distress, thirty weeks each year; one-eighth were paupers; very many landlords were drowned in debt, few of them at home; scarcely any middle class, and well-taught laymen were very rare. But for the famine and emigration, Ireland would have three millions of people more than now; and 270,000 of her humble homes have been swept away.

Exclusive of county Dublin, 35,416 ejections were in a short time granted to turn out of house and home one of every thirty of the Irish people; but the worst ejection was tumbling houses down. I have seen families sitting on the road, round the spinning-wheel and big box, their cabin's only furniture, their cabin itself a ruin.

IRELAND AS IT IS—POVERTY, CRIME.

Such was Ireland when our Mission rose; such were they who died or fled. What is she now?

In 1848-49 Ireland had two millions of paupers,—nearly one-third of her people; in 1857, 57,000,—one-fourth of 1852; and in 1859, 33,796. Ireland has many poor still, but her days of idle, rampant beggary are gone. There used to be, it is said, only one hat in all Achill Island. It hung on a pole at the ferry, where each man going to play the genteel on the mainland borrowed it, and hung it up again on his return. There is no hat on the head of the pole now; every head has a hat of its own.

In 1840, 23,000 were convicted; two years previously, 1,100 were transported, and 154 were hanged. In 1854, four were hanged; in 1856, three. The 23,000 of 1840 had fallen in 1856 to 4,000. For each million, there are three times as many hanged in England as in Ireland, and twice as many transported. In 1848, convictions were as one to 449 of our people; in 1858, as one to 1,795. Never was there such decrease of crime in Ireland as at our late assizes.

PRESBYTERIAN MISSIONS.

The Irish Presbyterian Church consists of two churches, united in 1840, when they had 430 congregations; it has now 530. It raised for home missions in 1840, 2,022*l.*; in 1859, 6,160*l.* The people of Ireland have decreased; our churches have increased by 100. Of 53 churches, fruit of our Mission shortly before 1856, 41 are in Romish districts. Scotchmen, who would have had no church, are their most useful members.

In 36 schools, with 1,580 scholars, 1,400 were Romanist. In one district, 5,000 Romanists have been our scholars; and of 1,440,870 were Romanists.

Our colportage was commenced by Dr. Carlile, at Birr, in 1845; in two years an agent sold 1,240 Bibles and extracts. As our chief end is not to sell books, but win souls, our joy is that here 660 houses are open to us, there 4,000 Romanists conversed with, ten thousand five hundred visits paid.

Our chief means is that most blessed—preaching the Gospel. In 1859 we aided 36 churches, 16 of them having 70 hearers each, and 30 preaching stations, distant from three to twenty miles. Some of their members travel to and from church 30, 36, and 40 miles; two live 43 miles apart.

In Connaught we had last year 19 churches, with 43 stations and 2,000 hearers; 23 ministers, 20 Scripture-readers and colporteurs, and the teachers of 56 daily and Sunday-schools.

We teach them free, and give work which pays. We provide cheap books for their new thirst for knowledge; above all, the best of books, the Book of God. Our agents are among them in Christ's stead, with all the power in love of truth and life. Here we build a school-house, there a church, perhaps in the cockpit where the cocks of two counties fought, the hander of them now an elder of that church; and as fruit of all, we have light and longing for freedom among many still with Rome: and many saints come out of her, adorning the Gospel of Christ at home, or in Britain, or America; others

have carried their faith and works farther away, like one nobleman, once a cheerless Papist, then a hopeful convert, then a Presbyterian elder, where once he adored the wafer; and now a patriarch of New Zealand, his hoary head a crown of glory.

In all this we work with brethren in Scotland, England, America, who largely aid us, knowing that each Irish convert is a blessing to them, salt cast into the deadly spring, making pure the stream of emigration; and we owe very much to the zeal of holy women not of our church, friends of our agents, patrons of our schools, chief helpers of our work.

A mission thus helped by woman must be a mission of light and love. Our missionaries wage no fierce war of words, provoke no party spirit, use no term of insult; they enter as friends the poor man's home, speak boldly, as they ought to speak, in kindness and love. Though a Romanist may not, for fear of the priest's curse, let them pray in his cabin, he receives them kindly, and if a present or party is given to honor the missionary, he is among the first to subscribe or attend.

Our home mission helps foreign missions, and is helped by them; as our church aids missions, our church thrives; as our church grows, the pulse of her great warm heart sends life and vigor through her members, away to the humblest prayer-meeting, round the rush-light on the one stool of the poor anxious Romanist's dismal, lonely home, cut in a bank of the endless Erris bog.

All Erin shall yet see the salvation of God. Revived Ulster has converts from Rome, first fruits of a glorious harvest over all Saint Patrick's land; for what Bishop Donatus sung of Erin, some thousand years ago, shall all hold true in a higher sense than his, and far, far more.

"Her fruitful soil forever teems with wealth,
With gems her waters, and her air with health;

Her verdant fields with milk and honey flow,
Her woolly fleeces vie with virgin snow;
Her waving furrows float with bearded corn,
And arms and arts her envied sons adorn.

No savage bear, with lawless fury roves,
Nor ravenous lion, through her peaceful groves;

No poison there infects, no scaly snake
Creeps through the grass, nor toad annoys the lake.

An island worthy of its pious race,—
In war triumphant, and unmatched in peace."

GERMANY.

Letter from the Committee of the Society for the Promotion of Christianity among the Jews.

BERLIN, Sept. 24, 1860.

To the REV. DR. CAMPBELL, and the respected Board of the American and Foreign Christian Union:—

OUR dear friends and brethren in the Lord, the Rev. Mr. Kuntze and the Rev. Dr. Krummacher, have had the kindness to allow us to read your letter and that of the Rev. Dr. Baird, dated March 22d, 1860., which were directed to us. By these letters we are informed that the American and Foreign Christian Union has received a legacy of £88, 12s. and 2d. from a Christian friend in Pittsburgh for the promotion of Christianity among the Jews in Germany, and that they had resolved to send it to their brethren here to be used in a way that would best carry into effect the intention of the testator, and that you have also sent a draft for the amount.

Mr. Kuntze and Dr. Krummacher have agreed to hand this sum to us, as we are, by the grace of God, entrusted with the work of preaching the Gospel to the Jews in a large part of Germany. We have received it with warm feelings of gratitude and joy, and it will be our conscientious endeavor to use this donation in the best possible way, according to the wish of the testator.

While we express our cordial thanks to the respected Board of the American and Foreign Christian Union, and also to Dr. Baird, for this gift, we take the opportunity to give some account of the condition of the mission to the Jews in our country.

For thirty-eight years we have put forth earnest efforts by means of missionaries,

and especially by the labors of ordained ministers, to preach the Gospel to the Jews living among us. We have also made journeys in several provinces of our kingdom, in order to excite by appropriate religious services, a deeper sympathy among Christians in behalf of missions to the Children of Israel, and at the same time, by means of sermons and conversation, to bring the truths of the Gospel to the Jews themselves. We have also maintained a permanent divine service here at Berlin, in order to have at least one point, from which, as a center, the preaching of the Gospel may constantly resound to Israel.

The Lord has granted us the favor for many years, on every Sunday, and in all the churches in our land, to have prayer offered for the Jewish missions, and on the 10th Sunday after Trinity, a sermon in behalf of our work is preached from the Gospel for the day, Luke 19 : 41-48, in which Jesus is described as weeping over Jerusalem and lamenting the desolation and doom of the city.

We have four laborers employed in our service. Two of these are converted Jews, and two are native Christians. Of the two former, one has the charge of preaching the Gospel to the Jews by visiting from house to house, and by conversation. The other is a man, who is well versed in Jewish and Christian theology, and deeply learned in civil and ecclesiastical history, so that he was formerly a Professor of History in one of our Gymnasias. He is engaged by scientific lectures, delivered here and in several provinces of the kingdom, in proclaiming to the more refined and better educated, both among Jews and Christians, the mighty deeds, which God has wrought in history, and in this way to awaken in them a faith in the God of the Bible.

The other two laborers are ordained ministers of our church. They preach in the churches as far as they have opportunity, visit the Jews, instruct candidates for baptism, administer the ordinance, and take care of the converts.

We can give thanks to the Lord, our

God, that He has not left our labors without a blessing. The interest taken by Christians in our work has greatly increased. Many grains of precious seed have been sown among the Jews, and many an Israelite has, by the labors of our missionaries, been led to see and receive Jesus as the Saviour. The public religious services and lectures are well attended, and excite great interest. Some converts who were left to themselves and were led to succumb to their trials, and difficulties, have lost the evidences of godliness, and the life of faith. We have looked after these backsliders. They have been sought out and brought to the Lord's Supper. They have been visited in sickness, and helped in their time of need; and in this way, some who were on the point of falling away, have been saved for the church.

We must here remark, the fifth part of all the baptised converts now living are in our city, of whom only the smallest part, and those the most needy, require and receive our aid. The present condition of the Jews is very encouraging. It is evident that there is a mighty effort to break through the spiritual barriers by which they have been hedged up, to overcome the obstacles occasioned by their education and their teachers, and to enter into that current of development, by which all mankind, and especially the Christian world, is borne onward. Although these efforts may have their origin in discontent with their political and social condition, and in desires to have these improved, rather than in a hungering after the Word of God, yet in studying history and the sciences, and in becoming acquainted with Christian theology, they gain strength, and they are struck with the mighty influence which Christianity is exerting over the whole pagan world. As this truth becomes more obvious to them, it begets in them a respect for the Christian religion and for the person of the Saviour.

Our missionaries, in their reports, speak of Jewish Rabbi's, who candidly acknowledge that our Lord Jesus Christ is the Angel of the Covenant, and the Son of

God. But they have kept aloof and are held back from following their convictions by the difficulties in the way of their gaining a livelihood, and thus they wait for a more convenient season.

There is also a remarkable movement taking place among the Jews in the establishment of a so-called *literary circle*, with a view to raise themselves to the level of the christian enlightenment of the age. But besides this, there is also an undertaking of Jewish theologians to publish, for the benefit of the Jews, in as cheap a form as possible, an edition of the Scriptures of the Old Testament supervised by Jewish divines. This is done with the hope of keeping up the religious and biblical life of the people of their nation. Indeed such efforts as these have not been made since the destruction of Jerusalem. We consider this as an important sign that the Lord will again lift up the light of His countenance upon His people of Israel, and we are thereby encouraged to pursue our work of instruction with greater zeal and energy.

May God grant His grace and blessing to rest on the publication of His Word among His ancient covenant people; and so we commend our affairs to your sympathy and prayers.

E. GERLACH,	SOOCHON,
WESTPHAL,	v. HENGSTENBERG,
ORTER,	STRAUSS,
KNAB,	CHAMPFMEYER,
FOLKER,	FOURNIER.
ED. KUNTZE,	

Committee of the Society for the promotion of Christianity among the Jews.

CONSTANTINOPLE.

IN our number for March we published a letter from the Rev. Dr. Dwight, of Constantinople, giving us some account of the labors of our Missionary there, Mr. Costabel, and also the gentlemen of the Committee, who have the superintendence of the work. We have lately received another letter from the same source, from which we give the following extract: "Is not the Roman Catholic population of this place large enough to justify you in sending a suitable man here to labor, among them; we think it is; but you may find other fields more promising or pressing. If you could procure for this place a first rate teacher, able to use either the French or the Italian, or better, both, we think you would be doing a very good thing, and perhaps be beginning a work which would have lasting results." We would gladly respond to this affirmatively, had we only the man and the means. We hope, however, that God in his good providence will give us both. Is there not some young man that would like that field, and who will say, "Here, Lord, am I; send me." And will not the Church respond—"Go, and the blessing of the Lord go with you."

HOME FIELD.

"The heart knoweth his own bitterness," so every benevolent Society knows its own difficulties and trials. Not unfrequently prejudices have been excited which years of faithful labor can hardly overcome. The old maxim "Truth is mighty and will prevail," we fully believe. In the estimation of many individuals, and without doubt they are sincere in their convictions, the chief business of our society is "to wage war against the Pope," to denounce him and hurl back the anathemas which he has so freely uttered against Protestants.

If by "the Pope" is meant the vis-

ible Head of the Roman Catholic Church," the so-called "Holy Father," shut up in the Eternal City, guarded as a prisoner by French bayonets, forsaken by his own children, his temporal power waning and passing out of his hands, then we can readily unite in the petition, "Pity the sorrows of a poor old man."

But if by the Pope be meant that great semi-political religious Hierarchy, which for centuries has made war upon the saints of the most High God, which keeps the people in ignorance, by withholding the key of knowledge, which renders the Bible a *sealed book*, which gives its followers no true views of the great plan which God has devised for saving men, then we admit the charge. We make no professions of sympathy with it; we have none. Like all other systems of wickedness in high places we mean to make war against it; not, however, with carnal weapons, but with the armory of Heaven, "truth in love;" not in the spirit of denunciation, but by the labors of the Christian missionary and colporteur, and the printed page, to lead the people under its influence to Christ Jesus who is the resurrection and the life. And no month passes by without bringing along with it the evidence, "that our labors are not in vain in the Lord." Notwithstanding all the efforts of the many priests the people are becoming more accessible and more willing to send their children to our industrial and Sabbath-schools. Like others we have gained wisdom by experience, and have learned that one of the most effectual ways to reach and do good to the parents is through their children. Hence, these schools have

not only secured the confidence of our own brethren, but their cheerful aid and coöperation.

Of this we think our readers will be convinced by a perusal of the following:

ITALIANS IN NEW-YORK.

THE following article is from the pen of Mr. Pardee, the Sunday-school Agent of this city. We transfer it to our columns, not only for the interest we have in its statements, but for another reason. The Italian laborer of whom mention is made, and about whose conversion he speaks, has been for three years or more a member of the Rev. Dr. Hiscox's church in this city, and for the last two years has been employed by us as missionary. We give the statement as testimony to the value of of the work in which we are engaged among the Italians in this city, especially in our Mission Italian Sabbath-schools and Bible-classes:

"The eyes of the world are now turned toward Italy, that beautiful but ill-fated country.

"The King of Naples has fled from his capital, Garibaldi has entered it in triumph, and the Pope of Rome trembles on the seven hills. At such an hour it seems not inappropriate to turn a passing thought, at least, upon the Italians in our own country.

"In 1850, the census of our city reported not quite a thousand Italians, but various causes have contributed to their rapid increase since, and now in New-York and its surrounding cities and villages, it is estimated by some that not less than ten thousand may be found. For the most part they all are poor, industrious, cheerful people; large numbers of them support their families on a frugal scale by the pennies accorded to the organ-grinders and rag-pickers. If we visit their humble homes on the Sabbaths, we

will find in some of them almost as many monkeys—the accompaniment of the organ—as children.

“We are always very glad to gather these little bright-eyed Italian children into our Sunday-schools. It opens a new world of thought and delight to them. They never tire of singing our sweet Sunday-school hymns.

“In one of our mission schools, which I visited last Sabbath, they told me they had taught over two hundred of these little black-eyed Italians during the year. In another one hundred, and in another still, seventy-one. Some of them have already opened their hearts to religious impressions, and a few even now seem to love Jesus.

“One little girl asked her uncle to go to Sunday-school with her. After much and repeated kind solicitation on her part, he finally went, although with great reluctance. The Spirit of God met him on the threshold, and he soon gave most pleasing evidence of having embraced the Lord Jesus Christ. I saw him last Sunday earnestly engaged in his Master’s service. He taught two Bible-classes of his countrymen and women, and preached to a larger company still at four o’clock, P.M.

“In all our city or vicinity, I scarcely know of a single devout, active Italian beside him, who is actively laboring to bring his countrymen to Christ. All that he does is to be traced to the faithfulness of the little Sunday-school scholar.

“This Italian brother holds an interesting Christian correspondence with his relatives in Italy, and he is very hopeful with regard to them. He just told me of a cousin, a young man in the Piedmontese army, who was as much of an actor as a soldier. Before the battle of Magenta, the old chaplain, a Waldensian, administered the Lord’s Supper, as is usual before a battle, to all the soldiers who believed in Jesus Christ and had a change of heart.

“After the ceremony was over, this young man, who saw its impressiveness, wanted to serve up the Lord’s Supper in mockery in the theater on Sunday even-

ing. Not understanding it sufficiently, he made bold to go to the old minister to inquire. The minister spoke kindly to the young man, and prayed with him—then told him to go home and consider. From that time he left the theater, was slain by the Spirit of God, his heart was changed, and he became a true Christian. Let us both pray and labor, in this hour of interest, for the sons and daughters of Italy.”

The missionary in his report for the present month states another interesting fact. He met a young woman lately from Italy, and ascertained that she was a converted Romanist. He had a long conversation with her about her christian experience. She told him how the priest had tried to shake her faith in the Gospel, but failed. She now attends his Sabbath-schools and meetings regularly.

MIDDLEPORT, ILL.

Our missionary at this place writes as follows :

“This month has not been without encouragement. I have had hard work, and much opposition to encounter ; nevertheless, the good work of the Lord in this place is making progress. I am happy to say another individual, an aged woman, born and nourished during all her life in the Church of Rome, has, in her declining years, received the Gospel to her soul’s salvation.”

ALBANY, N. Y.

The following extracts are from the report of our missionary :

“I have had several interviews with the converted Romanist I spoke of in my last report. He is doing a good work among his countrymen, and many of them receive him kindly, and listen attentively to his exhortations, which he gives both publicly and privately. The Lord has been with me, and blessed the efforts made among the seamen and boatmen, many of whom are Romanists. They

have received tracts, and come to hear me preach, and some of them have acknowledged publicly, others privately, the good impressions made upon their minds by these means. My Sabbath-school, which I conduct myself every Sabbath, is doing well, the pupils about forty-five in number, are mostly children of Irish Romanists."

Some may infer from these statements that our missionaries do little else than attend to our industrial and Sabbath-schools. But they are engaged day by day in visiting from house to house. Take the following abstract of labors by the missionary:

"This month I have made three hundred and twenty-six family visits; distributed five hundred and fifteen tracts, one Bible, two Testaments; preached sixteen times; visited and conducted Sabbath-school four times."

PITTSBURG.

HERE we have a large number of industrial schools, and not less than from four to six hundred Catholic girls receiving from such religious instruction. Our District Secretary in writing us from that city, assigning reasons why he supposed his contributions this year would not equal those of preceding years, says:

"The ladies of our first Industrial School, having been turned out of the house which for three years they had occupied, following the advice of several

gentlemen here, during the month of September, raised by personal solicitation \$2,400 cash. I have purchased a building for the sole occupancy of that School and the Missions connected therewith.

"The labors of these Christian ladies it will be remembered are all gratuitous, and their efforts present a most valuable testimony to the value of our work in that city."

NEW ALBANY.

OUR missionary there writes as follows:

"Our Sabbath-schools are sustained in a vigorous condition. We have a larger number of Romanists in them than we have had for some time past. We have organized our second Industrial School. The ladies appear delighted with the work as affording them an opportunity of imitating, in a subordinate degree, the Redeemer who, while on earth, 'went about doing good' to the bodies and souls of men. Both of our Industrial Schools are now in a prosperous condition. There is a circumstance connected with them that presents the favorable light in which they are regarded by our citizens generally.

"We not only occupy the Public School-houses with our Sabbath and Industrial Schools, but the City Council have made an appropriation of \$75 to each of our schools. Thus giving their approval to the efforts of the Christian ladies who have combined to elevate their poor and benighted fellow-beings."

GENERAL MISSIONARY INTELLIGENCE.

REVOLUTION IN CHINA.

THE Rev. J. B. Hartwell, who has visited those parts of the Chinese Empire where the rebels are in the ascendancy, and has had a good opportunity of becoming acquainted

with their views, closes a letter to the *North China Herald* in these words:

"The rebel kingdom is now increasing rapidly in its extent, and stretching its borders so near to us that the time will

soon come when we *must* take some stand as missionaries and as men in regard to them. The statements made above, of what we saw and heard, may help some to their conclusions. We have come home with our minds much more favorably impressed in regard to the whole movement than they ever were before. These men seem to feel an interest in what they do. They feel, however, improperly, that they are called of God to put an end to idolatry and to Tartar Dynasty. When they are about to destroy a temple they stand around it, and their leader cries out, 'In the name of Shangti, the Holy Father, and by the authority of Jesus, his Son, we demolish this temple,' and then the work begins. Unless God interposes, and by his own might puts them down, what power can crush a people infatuated with such an idea? Certainly no army whose soldiers fight only for the sake of two hundred cash a day, no army in China.

"Though, in itself, the rebellion may be wrong, and may have very much connected with it of evil, yet we know that God can and will bring good out of it. In this we will rejoice."

REVIVALS IN INDIA.

THE friends of missions in India, have recently been encouraged in a remarkable manner by a revival in the Tinnevely District, south of that occupied by the Dutch Reformed Arcot Mission. There have been some *physical manifestations*, similar to those which excited so much surprise in Ireland. The missionaries in the field belonging to the English Church Missionary Society were disposed to regard such exhibitions with disfavor, as well as to doubt the sincerity of the piety which was connected with them. But when they saw the fruits of godliness exhibited in the lives and tempers of those converts, they confessed that the work was of God. No definite information as to

the extent of this work has been received yet. It has been mostly limited to those who have been under Christian instruction, and who have, to a greater or less extent, abandoned heathen customs. A few heathens have felt the same influences which have brought life to many of their countrymen who had renounced heathenism, but had never before embraced Christ.

AMONG THE NATIVES.

The Christianization of the Kols in the Chota Nagpore district is proceeding at a very rapid rate. Two thousand have already been baptized, or rather, this was the number some six months ago. The number of those who have broken caste and have applied for baptism, is also very large. Ninety were baptised in January last. A missionary writes that in the neighborhood of Ranchee the Gospel is spreading like a fire in the jungle. As many as eight hundred villages have received the Gospel. So many Kols were pouring into the station from the jungle that three missionaries were occupied all day in giving them instruction.

The Lieutenant-Governor of Bengal visited the district in January, and was greatly astonished at what he saw. His Secretary remarked to the missionaries: "There was never seen such a sight in India as this." This referred to a gathering of about two thousand native Christians, at which he was present.

There are six missionaries in the Chota Nagpore field—Germans sent forth originally by Gossner. In Lucknow and the surrounding villages, eighty-nine natives have been baptized since the rebellion.

AMONG THE SOLDIERS.

A very remarkable movement has commenced among the British soldiers at Sealkote. It began in April by the conversion of the officer commanding a troop of Horse Artillery, who had for many years been an infidel. His zeal for the Lord was great and prompt in exercise. He instituted a daily prayer-meeting for his men, which was attended by officers and privates. Visits and personal efforts were also resorted to, and the influence of the Holy Spirit was poured out, and the correspondent of the *News of the Churches*, under date of July 10th, says that eleven officers and eighteen men have been hopefully converted. He adds :

"The greatest cordiality exists here at present, I am thankful to say, between all sections of the Church of Christ. We all pull together, and are as nearly of one heart and one aim as we are ever likely to attain to here below. We seek to win souls for Christ, and not to proselytise for any earthly denomination. As an instance of this, I may mention that our chaplain has, with the sanction of the Bishop, joined our weekly union prayer-meeting. He gives it out from the pulpit, and preaches in favor of the revival here."

MADRAS.

The Rev. A. Campbell, of the Free Church Mission at Madras, gives a very hopeful view of the state of affairs in Madras at the present time :

"A breath of the Spirit seems to have been passing over us, and souls are being quickened in the midst of us. Prayer was specially and largely made at our union prayer-meeting for the Lord's blessing on our educational efforts, and other labors. Our educated young men were specially commended to God. In a fortnight after, I heard of the case of five anxious souls, in whose heart the Spirit of God seems to be working with saving power."

JAPAN.

THE Rev. Mr. Verbeck, one of the missionaries of the Reformed Dutch Church in Japan gives an account of the obstacles which the missionaries meet to the introduction of the Gospel into Japan. They can not, he says, circulate the Scripture, even in Chinese, as any attempt to do so would be followed by an interdict of all intercourse with them. Dr. Bettelheim had attempted this at Loo Choo, and found himself completely isolated, no native being allowed to communicate with him. Nor can the missionaries circulate tracts or religious books, or teach or preach the Gospel. The police system is very perfect, and any attempt to do either of these things would be regarded as a violation of the treaty, and would lead to the expulsion of the missionaries. They can learn the language and circulate Chinese scientific works, many of which, prepared by missionaries, contain evangelical truth mingled with the scientific instruction; and as their religious dogmas rest on a foundation of false science, the introduction of true scientific notions will tend to its overthrow.

MISSIONS IN TURKEY.

THERE are good signs among the Mohammedans, notwithstanding their late outbreaks of fanaticism against the Christians. The European intervention will tend to deepen their impression that their old faith is doomed. Meanwhile there are many inquirers among them. Rev. George H. White, missionary in Turkey, writes: "At Albostan I had many calls from Mussulmans, especially of the '*Sheikh*' sect. Every day they come to learn the truth, would hold long conversations on the fact of man's sinfulness, and how it was possible for God to

forgive sin. 'We have lost God,' 'We have lost the road,' 'We can not find God,' were expressions used very often. At mostly every meeting, from three to five hundred Mussulmans were present. One is known all over the city as a Protestant, and a second as a member of the Governor's Council."

CONSTANTINOPLE.—There is now in Constantinople a regular service on the Sabbath, conducted by the American missionaries for the special benefit of Mohammedans. The attendance varies from five to fifteen. The whole number of baptized Mussulmans in Turkey, so far as I know, who have still the confidence of the missionaries, is ten adults. There are several more now in England. The number of those who are seeking the truth openly is now small, but it is said, by those who should know best, that this apparent diminution of interest is caused by fear of the fanaticism awakened by events in Syria, and it is certain that there are many who, when sought out, are willing to listen to the truth.—*Correspondence of the World.*

AWAKENING IN ARMENIA.

THE *Neue Evangelische Kirchenzeitung* of Berlin, has the following information on Armenia: "In the town of Zile, twelve miles west of Toiat, there has occurred a great awakening at the preaching of the Gospel by a blacksmith. The whole town is in a commotion: the merchants discuss religious subjects with each other across the streets, while they sit in their shops; twelve families have publicly confessed their adherence to the Bible teaching; a single Turko-Armenian Testament passes from hand to hand; a Greco-Turkish Testament, which was borrowed by an adversary, has found its way to the Greek Church, and has been publicly read every Sabbath; Turks of distinction, among whom is the Mufti of the place, openly favor the truth, and commend it to the people. The communications of the missionary Dodd, from Kessal, in

South Armenia, report that public worship is there attended in the morning by above one thousand hearers, among whom are many of the old Armenians; in the afternoon by about nine hundred, and in the evening by over seven hundred.

PERSIA.

THIS is still a land of darkness. The Persian, polished, courteous, but deceitful, and indisposed to deep religious convictions, the Frenchman of Asia, has eluded the influence of the Gospel to a remarkable degree. The land where Henry Martyn labored and prayed, and where he laid down his short but earnest life, has as yet, though provided with the Scriptures, given few indications of yielding to the prowess of the Captain of our Salvation. The False Prophet wields a pernicious influence over the minds of these deluded people. Yet now and then a Persian, sometimes in Turkey, sometimes in India, becomes a disciple of Christ, and the gifted Oriental imagination, no longer dwelling in the sensuous delights of his Mohammedan paradise, is occupied with loftier themes and profounder meditations on the matchless grace and wondrous love displayed in the plan of salvation. When Persia becomes a Christian land—and since God's promises can not fail, that time must come—the loftiest strains of Christian minstrelsy will be heard from the lips of her sons of song; for the Persian is a born poet. Intimately connected by origin with the Persians are the *Parsees*, who, though originally from Persia, now mostly reside in India. These are in all only about 150,000 in number, but they are a deeply interesting people. No sacrifice smokes upon their altars; no idol is found in their temples—they are Monotheists, and with the exception of the possession of the Old Testament Scriptures, occupy a position very similar to that of the ancient Jews. The way seems open for Divine truth to reach them, and once converted, they would be most active and efficient agents in the propagation of the Gospel.

BELOOCHISTAN AND AFGHANISTAN.

THESE countries, inhabited by fierce robber tribes, brutal, deceitful and blood-thirsty, have never yet been opened for the reception of the Gospel; though more than once, in their blood-thirsty conflicts with English troops, they have learned that Christians could fight, they have yet to learn that they can pray for their enemies.

Recently a missionary has been stationed, by one of the Continental missionary societies, at Peshawar, on the extreme border of Hindoostan, adjoining Afghanistan.

NESTORIAN INQUIRERS.

THERE is in every part of the plain of Oroomiah the beginning of inquiry among the Moslems. As the light is spreading by means of the Persian New Testament, and by the influence of missions in Turkey and India, we may expect this. Within a month a case of much interest has occurred.

A Koordish mollah (priest) whose village is a few miles up the river, has occasionally attended the services of Deacon Joseph (our translator,) in Dalaga. He obtained a Persian New Testament, and carefully studied it. The result was, he became enlightened, and convinced that there was salvation in none other than Jesus. He came a few days ago to Dr. Wright, and begged to be baptized, in compliance with Christ's command. His views are clear and evangelical, and there is no proof that he is not perfectly sincere.

REVIVALS IN THE SANDWICH ISLANDS.

THE *Friend*, of August 1st, brings the following interesting intelligence from the Sandwich Islands:

"There has commenced a most interesting religious awakening among the natives on the Island of Oahu. The first manifestation was witnessed several months since among the people of Kaneohe. The good work spread along the northern side of the Island, and about

one hundred persons have been added to the church of the Rev. Mr. Kuaia. Of late the inhabitants on other parts of the island have manifested an unwonted eagerness to assemble where they might listen to the preachings of the Gospel. The churches at Waiahua, Ewa, and both native churches in Honolulu have been crowded. Evening services have been held in the city churches. This awakening accompanies preaching missionary tours, which have been made by missionaries, accompanied by their lunas, or deacons. One of the old missionaries lately remarked that he had not witnessed scenes like this since the days of the great revival, more than twenty years ago."

SAVAGE ISLAND.—This is a low coral formation nine miles long, and averaging six miles in width—in latitude 19 min., and longitude 162 deg. 37 sec. west.

The inhabitants are a people of great energy. They came down upon Captain Cook like wild boars, and as they were the most savage-looking natives he had ever seen, he called the island Savage Island.

Among the striking and extended triumphs of the Gospel in the South Pacific, none are more truly wonderful than those which have been achieved by the power and grace of God among the numerous population of the island bearing this fearful but appropriate designation. It was so called by Captain Cook, to denote the excessive ferocity of the islanders, even beyond that of any tribes of Polynesia whom he visited. For many subsequent years their character and conduct to foreigners too well sustained that ominous title; but at length the merciful providence of God opened a path for the admission of Native Christian Teachers from Samoa, and by His blessing on their faithful exertions the entire population, amounting to 4,500, have renounced idolatry, have cultivated the arts of civilization and peace, and not a few of their number have become enlightened Christian believers, united in the fellowship of the Church.


THE NUMBER OF MISSIONARIES.—There are fifteen hundred evangelical missionaries in the heathen world. Ninety thousand are wanted, to give one preacher to every 10,000 souls.

IRELAND.

SPECIAL services in the Metropolitan Hall, Dublin, continue to be numerous attended by sincere and anxious seekers for salvation. Dr. Massie, writing to the *British Standard*, states the attendance to be between three and four thousand in the evening, and about two thousand at the morning service. There are forty-five prayer-meetings held in the city and its vicinity, and almost every Protestant house of worship has largely increased its

usual congregation. In most of them additional meetings are held for prayer, and counsel to inquirers. In the Episcopalian churches "special services have been commenced," and the Archdeacon of Kildare is "in labors more abundant" in the promotion of the great and glorious work. On one occasion, in the Metropolitan Hall, it is said that a lady who had just received the assurance of pardon, rose and sung in the midst of the large assembly, with tears streaming down her cheeks—"Glory, honor, praise and power be unto the Lamb forever." The whole company joined in the "Hallelujahs" rendered to the Saviour—as they had somewhat of a foretaste of the heavenly anthem—"To him who hath loved us."

MISCELLANEOUS.

 We regret that for want of space we are obliged to omit the general review of the state of religious liberty in the world, to which reference is made in a note at the bottom of page 363.

WORLD'S CONCERT OF PRAYER.

WE would call special attention to the subjoined address of the British branch of the Evangelical Alliance, in relation to the proposed week of prayer in January, 1861. The American missionaries at Lodiana, in Northern India, suggested a year ago the idea of holding a week of prayer all over the world. This was observed with precious results in many parts of Christendom. The windows of heaven were opened. God poured out His rich blessings. Our brethren in Great Britain have published an address, subscribed by Sir Culling Eardly, as Chairman, and by the officers of the Alliance, inviting

all Christians throughout the world to unite in this universal concert of prayer to Almighty God for the great blessings which the world so much needs.

"Our missionary brethren at Lodiana invited Christians throughout the world to begin this year with united supplication for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups or congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

"The recent missionary conference at Liverpool directed their attention to the subject, and expressed their earnest hope that 'the whole church of God throughout the whole world' would set apart a week for special prayer at the beginning of next year; and the promoters of the conference have communicated their desire that the Evangelical Alliance would pre-

pare and issue an invitation to this effect. A similar wish has been expressed by the Lodian missionaries. The committee of the Alliance can not hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily since it is so entirely in accordance with their antecedent practice.

"It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first few days of the week free for other engagements, to which, in many cases, especially on the Continent, they have long been devoted; and the commencement on the Lord's day would afford pastors and teachers an opportunity of urging the privilege of united prayer.

"With a view to give something of precision and agreement to our worship, the following subjects are *suggested* for thought, prayer, and exhortation, day by day.

"*Sunday, January 6.*—The promise of the Holy Spirit.

"*Monday, January 7.*—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

"*Tuesday, Jan. 8.*—The attainment of a higher standard of holiness by the children of God.

"*Wednesday, Jan. 9.*—A large increase of true conversions, especially in the families of believers.

"*Thursday, Jan. 10.*—The free circulation of the Word of God, and a blessing upon Christian literature.

"*Friday, Jan. 11.*—A large outpouring of the Holy Spirit upon all bishops, pastors and elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labor.

"*Saturday, Jan. 12.*—The speedy overthrow of all false religions, and the

full accomplishment of the prayer, 'Thy kingdom come.'

"*Sunday, Jan. 13.*—Thanksgiving for past revival, and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. Missionary sermons."

Several ecclesiastical bodies have responded to this call, and have concurred in inviting their churches to devote the time designated to prayer and supplication. The Calcutta Missionary Conference has issued the following circular on this subject, signed by the Rev. Dr. Alexander Duff, as Chairman.

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"The 'signs of the times' in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern anti-Christian tyrannies; the stirrings in many places among the scattered remnants of Israel, 'beloved for the fathers' sake;' the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

"But, 'for these things He will be inquired of' by His believing people; and especially He will honor and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are 'not worthy of the least of his mercies;' with heart-felt confessions of sins,—all sin, private and public, special and general, secret as well as pre-

sumptuous,—our personal or individual sins,—our sins as families,—our sins as nations,—our sins as churches; and with ardent thanksgiving for past long-suffering, patience, faithfulness and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

"In these and such like exercises of devotion, we humbly, yet fervently, desire to join with all that 'fear the Lord, and speak often one to another,' in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of His people from agreeing with us in this proposed season of prayer and supplication on each day from the 1st of January, 1861, to the 7th, inclusive."

SIAM.

GOOD NEWS FROM SIAM.—Dr. Bradley, missionary to Siam, says that Buddhism is manifestly melting away in that country, and that it is evident that the king has but little respect for it. While he is under political obligations to do something as a defender of the faith, he is at the same time doing much to diminish the number of the priesthood, and is obliging the priests to work, as no other Siamese king has done. It is commonly remarked that he does not patronise the priests, or build temples, as the late king did; while some say that he is no Buddhist at heart, but that he hates and despises the system.

PASTOR FISCH has addressed the American Board and five synods. His appeals are receiving kind responses.

BOOK NOTICES.

FORTY YEARS' EXPERIENCE IN SUNDAY-SCHOOLS. By Stephen H. Tyng, D. D. New-York: Sheldon & Co. 1860. 16mo, pp. 251.

In this volume Dr. Tyng narrates his personal connection with Sunday-schools, and points out their relation to the church and the ministry. The value and results of this institution, the duties of teachers and the best mode of conducting Sunday-schools are exhibited with clearness and precision. To superintendents and teachers of Sunday-schools, and to all who are engaged in the work of Home Missions, this book will prove very useful. The well-known ability of the author and the intrinsic importance of the subject will secure for this volume a large circulation.

THE LIFE AND LETTERS OF MRS. EMILY C. JUDSON. By A. C. Kendrick, Professor of Greek in the University of Rochester. New-York: Sheldon & Co. 1860. 12mo, pp. 426.

This intensely interesting biography has received a cordial welcome. The early life of Miss Chubbuck—the vicissitudes through which this "child of genius and of song" passed—her success and fame as a writer under the name of "Fanny Forester"—her marriage with the distinguished missionary, Dr. Judson—her career in Burmah, and her labors as writer of the Memoir of Mrs. Sarah B.

Judson, are presented in a most attractive manner. This work of love and of tribute to the memory of Mrs. Judson could not have fallen into more genial or gifted hands. Prof. Kendrick was just the man for this service; and the fact that every body is reading and praising this book proves that it ranks among the most acceptable and valuable memoirs that have ever been published.

ITALY IN TRANSITION. PUBLIC SCENES AND PRIVATE OPINIONS IN THE SPRING OF 1860; ILLUSTRATED BY OFFICIAL DOCUMENTS FROM THE PAPAL ARCHIVES OF THE REVOLTED LEGATIONS. By William Arthur, A. M. New-York: Harper & Brothers. 1860. 12mo, pp. 429.

There is a freshness about this book that gives it great value. The scenes described occurred only a few months since, when Northern and Central Italy was annexed to Sardinia. This volume shows the actual state of feeling in this part of the Peninsula, and reveals, by documentary evidence, the sad and cruel misrule to which this country has been subjected. We would like to transfer much of this volume to our own pages; for we are sure that the facts stated in it are adapted to awaken an interest in Italian missions, and to show the ripeness of the people for a great moral reformation.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1860.

NEW-HAMPSHIRE.

Loudon. Rev. L. Townsend,	\$2 00
Rochester. Cong. Ch. and Soc., in part of L. M. for Rev. J. M. Palmer,	16 00
Pelham. Cong. Ch. and Soc.,	8 30
Epsom. Rev. A. B. Peppers, add, for L. M.	5 00

VERMONT.

Saxton's River. Cong. Ch., per Rev. A. Chandler,	3 00
Brattleboro. Central Cong. Ch. and Soc.,	81 54
W. Townsend. Rev. S. S. Arnold,	5 00

MASSACHUSETTS.

Springfield. Individuals, by Dr. S. Osgood,	40 00
Lenox. Cong. Ch. and Soc., per Henry Sedgewick, Tr.	17 12
Charlemont. Mr. W. A. Hawks,	4 00
Gt. Barrington. Mr. F. Langsdorff,	4 00
Berkshire. Bapt. Asso. per Geo. Millard,	2 00
Hopkinton. Estate of Dea. Sam'l Morse, by L. Belknap, Ex.	25 00
Somerville. 1st Orthodox Cong. Ch. and Soc.,	16 45
Weston. Mrs. Mary A. H. Bigelow, to make herself a L. M.	40 00
Groton. Union Orthodox Ch. and Soc., add, Attleboro. 1st Ch. and Soc., to make Rev. Benj. C. Chase, L. M., in part,	1 00
" 2d Cong. Ch. and Soc.,	16 20
Randolph. Bequest of Miss Mary K. Alden, to make Eben'r Alden L. D.,	17 50
Fitchburgh. Ch. and Cong'n of Rev. A. Emerson,	100 00
Roxbury. A few ladies of Eliot Ch. for St. Ann's Colony,	177 38
Medford. Mystic Ch. and Soc.,	5 00
S. Weymouth. Ch. and Soc. of Rev. J. P. Terry,	11 44
Groveland. Ch. and Soc. of Rev. T. Doggett,	20 00
Amherst. 2d Cong. Ch. and Soc., to make Dea Jno. R. Brooks and Henry F. Hill L. M.'s,	10 00
Granby. 1st Cong. Ch. and Soc.,	61 00
S. Deerfield. Monument Ch.,	21 97
	11 38

RHODE ISLAND.

Barrington. Ch. and Soc., in part,	16 13
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CONNECTICUT.

Cromwell. Cong. Ch., Rev. Jas. A. Clark, pastor, per Dea. Jno. Stevens,	15 00
Marlboro. A Friend, per Chas. Hosmer, Esq.,	2 00
S. Britain. Mrs. Mercy Platt, for Italy, by Olive Pierce,	10 00
Pomfret. A Friend, to make Lewis Williams, M. D. a L. M.,	30 00
W. Killingly. Cong. Ch. of which \$5 by H. L. Daniels, and \$5 by Wm. James, in part of L. M.,	23 36
Enfield. 1st Cong. Ch. and Soc., to make Rev. A. L. Bloodgood a L. M.	32 48
" North Cong. Ch. in part to make Rev. C. A. G. Brigham a L. M.	14 47

NEW-YORK.

Schoharie. R. D. Ch., add for Rev. C. E. Criswell's L. M.,	7 62
Fairport. Wm. P. Hawkins, in full of L. M. for Sunday Schools,	10 00
Mt. Vernon. D. R. Ch., Rev. J. M., Sec.,	6 33
Schenectady. Rev. Jno. Clancy,	2 00
N. Y. City. Mrs. L. Tappan, for Miss Rankin,	5 00
" Spring St. Presb. Ch., for J. Erdicot, Esq.,	84 00
" Emily P. — for Mr. Bourassa,	20 00
Nyack. D. R. Ch., in part of L. M. for Rev. Mr. Marvin,	17 00

Deposit. Presb. Ch. per W. T. Freeman	5 00
Delhi. 1st Presb. Ch., Rev. C. B. Smyth, part L. M.,	14 91
Chill. Presb. Ch.,	13 00
Catskill. Presb. Ch., to make the Sab. Schl. and Rev. G. A. Howard L. M.'s,	60 00
" R. D. Ch., Rev. J. A. Lansing, part L. M.,	15 00
" Bapt. Ch., Rev. A. J. Chaplin, part, L. M.,	19 00
Cazenovia. Presb. Ch.,	34 00
N. Y. Mills. W. D. Walcott,	10 09
Fulton. M. E. Ch.,	7 14
" Presb. Ch., J. E. Dutton, Mrs. A. T. Loomis, Geo. Salmon, and C. E. Wilcox, each \$10 in part L. M.; others, \$27 25,	67 25
Newark Valley. Presb. Ch., bal.,	1 50
Sing Sing. Presb. Ch., Rev. W. Phraner,	130 00

NEW-JERSEY.

Hackensack. M. E. Ch.,	10 61
Lodi. Cong. Ch.,	14 34
Newark. S. Park Presb. Ch., Rev. Dr. Wilson,	99 06
W. Hoboken. Rev. Mr. Egbert's Ch.,	10 50

PENNSYLVANIA.

Philadelphia. Dr. T. D. Mitchell,	4 00
Pittsburgh. Wm. Frew, \$10 in full of his L. M.; Messrs. McGrew & Sons; Laughlin, Morehead, Livingston, and Mrs. Bailey, each \$10,	60 00
" Messrs. Irwin, Black, Hallman, Spang & Co., Zug, Lyon, Dilworth & Co., Caughy, Wallingford, Phelps, Jones, Hampton, Schwartz, McClintock, Kier, Park, McCreery, Park, Peers, Loyd, Palmer, Havens, Bachelder, Bakewell, Nemick, Lane, Bell, Sands, Fahnestock, Orr, Campbell, Underwood, Jones, Forsyth, McKee, Bollman, Kramer, Davison, McCord, McWhinney, Husey, Loomis, Hanna, Lockhart, Stevenson, Bissell, Pennock, Morrison, Copeland, Jones, Dalzell, Forsyth, Mitchell, McCully Blackburn, Scott, each \$5,	280 00
" Messrs. Jennings, Boyd, Leggett, Wilson, Lee, Keller, Howarth, Hart, Breed, Rea, Jamison, Wymn, Dickson, Hays, Finley, Sheffer, Rudd, Wade, Wells, Ralston, Payne, Kercher, Gordon, Hughart, Young, Montgomery and Mrs. Bakewell, Moore and McGeery, each \$1,	87 00
" Messrs. Morehead, Wright, Stewart, Hardy and Miss Bailey, each \$250,	12 50
" Messrs. Hartafree, Kennedy, Hersh, Shriff, Beeler, Atwood, Woolridge, Atwell, Campbell, Hagan, Gray, Davlt, Camp, Finley, McCullough, Ballow, Barber, Lightner, Campbell, Leech, Dorrington, Johnson, Rankin, Park, Hutchison, Wassel, Ross, Townsend, Wassel, DeQuoch, Brooks, Armor, Montgomery, Dalzell, Scott, Reymer, Agnew, Johnson, Hunter, Coffin, Beyer, Bausman, McKee, Baxter, Whitier, Irwin, Gill, Young, Reamer, Herdman, Mustin, Douglass, Eichbaum, Cambell Schooley, Barker, Wilson, Lowrey, Wilcox, Casella, Barker, Riddle, McKee, Campbell, McCrum, Berry, Van Gorder, Baer, Smith, Nixon, Dean, Bennett, Brown, Lindsay, Chambers, Myler, Aber, Wilson, Anderson, Getty, McKibben, Cooper, Smith, Clark, Lynd, Dalzell, Fleming, Boyd, Boyce, Anderson, Kirkpatrick, Dilworth, Estaf, Kinkead, Highlands, Donaldson, Munn,	

West, Love, Torrance, Montgomery, Donnell, Holmes, Gormley, Dake, Stuart, Rogers, Mecklin, Hope, Staib, Hill, Reese, Wilson, Morrison, Hart, Colingwood, Spence, Robb, Porter, Morrow, Dalzel, Sanderson, McMaster, Wilson, Dennison, Low, Fairley, Dickson, McCurran, Negley, Bissell, Pindexter, Henderson, Gunning, Lippencott, Carr, Rippy, Nelson, Stevenson, McMasters, Smith, Slance, Fairley, Wright, Warren, Kelly, Burns, Douglass, McVey, Fleming and Mrs. Rolf, Donaldson, Wilson, Lyons, Meachem, Fehl, Woods, Stoner, Lytle, Walter, Loy, Meek, Porter, Hays, Shaw, Thompson, McMasters, Burghur, Barclay, Conway, McClelland, Barnlay, Martin, Stout, McKee, Garrard, Simmons, Wilson, Stevenson, Warden, King, Robinson, Dickson, Hanlin, Gildefenny, Perkins, Horton, Andrews, each \$1,	188 00
" Mrs. Glosser,	4 00
" 25 individuals, 50 cents each,	12 50
" 22 " 25 "	5 50

MISSOURI.

St. Louis. Don's for the Industrial Schools, Miss Maggie Collier, \$2; Mrs. Collier, 5; Teachers of Mound School, a Bolt of Muslin, \$4; Sam'l C. Davis, a Bolt of Muslin, \$3 60; J. Warren, \$1; a Young Friend, 25 cents,	15 85
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ILLINOIS.

Galva. Cong. Monthly Concert, by Rev. S. G. Wright,	6 00
Lisbon. Cong. Ch., Rev. L. B. Lane,	4 00

INDIANA.

Danville. Wid. Crawford, \$3; Mr. Baker, Mr. Hadley, Mr. King, each \$1; Mr. Perkins, Mr. Rich, each 50 cents; Mr. Russell \$2, and two Brothers, \$2,	11 00
White Lick. Cong. Ch.,	4 09
Laporte. Rev. J. W. Cunningham,	1 00
Fairfield. Friends' Meeting,	8 67
Mt. Carmel. Jas. Craig, \$2; Mr. and Mrs. Camback, \$2,	4 00

OHIO.

Oberlin. Church per E. J. Goodrich,	12 30
Green Plain. 1st Day School,	80
Riley. Mr. Applegate, Mrs. King, J. Hurd, Mr. Boyd, J. Vanalsdell, Mr. Craycraft, each \$1; Mr. Johnson, Mrs. Ward, each 50 cents; Dr. Gilchrist,	

Sam'l Grey, Mr. Grey, Sen., G. Vanalsdell, each \$2; Mr. Harper, \$2 50; Mrs. Loan, 25 cents; Sam'l Post, \$5,	22 75
Venice. Judge Wade, \$2; two Mr. Boals, \$2; Mr. Burns, 50 cents,	4 50
Loudon. Mr. Williams, Mrs. Roluson, Mrs. Shaw, R. Reese, T. F. Jones, D. Ather-ton, E. Evans and Mrs. Millholland, each, \$1; two ladies, Mrs. Jones, M. C. Jones, Mr. Otto, each 50 cents; two others, 50 cents; Rev. Mr. Pryse, \$2,	12 50

MICHIGAN.

Romain. Individuals,	10 00
Farmington. Meth. Ch.,	2 00
" Presb. Ch.,	1 50
Lee Chapel M. E. Ch.,	6 50
Alganac. M. E. Ch.,	4 00
Jackson. Cong. Ch.,	17 00
" Bapt. Ch.,	2 00
" O. H. Fifield,	1 00
" Dr. D. Foote,	50
Battle Creek. Bapt. Ch.,	2 05
" United Presb. and Cong. Chs.,	27 00
" A. Schoder,	1 00
Mt. Clemans. Presb. Ch.,	10 50
" M. E. Ch.,	1 49
" Rev. M. Gelston,	16 66
Sums received by the Society for the E. Soc. of France, Pastor Fisch,	10 00
Mrs. H. Ireland, N. Y. City,	
Asso. R. Cong. of Newburgh, per D. Farrington, Tr.,	40 00

The following sums, at the request of the Rev. Pastor Fisch, we acknowledge, as being received by him for the Missionary purposes of the Evangelical Society of France, namely:

Buffalo. Collection in Dr. Lord's Church " Meeting in 1st Presb. Ch.,	32 65
" G. Austin, Esq.,	17 68
"	10 00
In Westfield, N. Y., by the Rev. W. Mussey,	42 28
Haverhill, Mass., by the Rev. N. Seeley,	77 00
Trenton, N. J. Collection at the New-Jersey Synod,	69 00
Newburgh, N. Y. Mr. P. W. B. Fowler, \$10; Mr. James Graham, \$10, Mr. John Graham, \$2; Mrs. Bull, \$1; Mr. Edward Jones, \$5; Mr. Henry Wykoff, \$5; Mr. G. Darke, 10; Mr. Westerwilt, \$5; Mr. R. E. Forsyth, \$10; Mr. H. Weed, \$20; Rev. Dr. Forsyth, 10; Mrs. Whitney, \$5; Mrs. Beveridge, \$3,	96 00
Poughkeepsie. Collection in the Presb. Ch., by Rev. Mr. Wheeler,	72 68
" Union Meeting in the 1st E. D. Ch.,	58 00
Sing Sing. From Rev. Mr. Phrainger, through the Presb. Board of Missions,	20 00
From Two Country Ministers,	3 80

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